

SPIRIT OF THE AGE.

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SPIRIT OF THE AGE.

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TERMS.

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POETRY.

FOR THE SPIRIT OF THE AGE.

To Miss E. —, of Raleigh.

I'll think of thee when morning light,
In rosy beams bursts o'er the sea,
And when the stars make evening bright,
Then, dearest one, I'll think of thee.

When flowers hang down their heads in sleep,
And song is hushed in every tree,
The moon doth still her vigils keep,
So will I watch and think of thee.

And should a tear my eye-lids stain,
With thoughts hard fate hath dealt to me,
Mem'ry will breathe thy voice again,
And smiles will come with thoughts of thee.

Farewell! when free from care thou art,
And pleasures' charms forgotten be,
Give one kind thought to him whose heart,
In weal or woe, still dwells on thee.
Raleigh, Aug. 20, 1850. F.

Selected for the Spirit of the Age.
The Course of Love.

BY CHARLES E. JORDAN.

When man has gain'd some lofty point,
In his ambitious course,
And seeks still higher to ascend,
By aid of wealth or force;
Unconscious of all danger, he
Seeks nought but visions bright,
When lo! his schemes are all destroy'd,
And brightness turns to night.

And when property has pour'd
On man, its gifts so rare,
And countless friends do honor to
His prosperous career,
To check his gay career,
And friends who long his bounty shar'd,
Shun him with seeming fear.

Thus, when I fancied mutual love,
My ardent hopes had crown'd,
And thy sweet smiles and merry laugh
Made all look bright around;
And when I saw thy sylph-like form,
In fairy lightness move,
I scarce dare entertain the thought,
Thou wert my own true love.

Bright scenes like these my senses lull'd,
While Cupid's favors stream'd,
Till rous'd by the unwelcome truth,
I found I had but dream'd;
Then came across my wounded heart,
The stings of despair,
While all my images of love
I crush'd and buried there.

But still a struggling hope remains,
Of brighter days to come,
Of happy hours and sunny smiles,
To cheer and gladden home;
Oh! yes, if thou wilt but relent,
And smile on me once more,
In thy fond love will sure be found,
Pure happiness in store.

The pleasing thought still to me clings,
From thee I ne'er shall part,
Pouring sweet balm in the wounds
Thy frowns caus'd in my heart:
And dear to me this truth shall be,
And prove it false who can,
"The course of true love ne'er ran smooth,
Since this fair world began."
Philadelphia, June 28, 1850.

Communications.

RICHLANDS, Onslow, July 30, 1850.

BRO GORMAN: Saturday, the 28th of July, was a day that will long be remembered at Richlands, and will tell greatly for weal in this section for years to come.—It was the day for the public exhibition of the students of Richland Academy, (preparatory school to Randolph Macon College.) And here permit me to say, that the Students under the direction of their beloved and accomplished teacher, Mr. L. G. Woodward, A. M., acquitted themselves admirably; surpassing the most sanguine hopes of the patrons and friends of the Institution.

On the 11th of May last, the Rev. Samuel Pearce, Agent for the Order of the Sons of Temperance, organized a Division at this place. It was opened with 12 applicants, and though accessions have not been as numerous as in other sections, yet our course has been steady and onward; and actuated by that spirit, which only a Son of Temperance knows and feels, we determined not to let the 27th pass without an effort to extend our glorious principles, and rescue our fellows from under the galling yoke of accursed Alcohol. Therefore a public meeting was appointed to take

place on that occasion; and invitations sent to the neighboring Divisions, which were numerous responded to. At 3 o'clock P. M., (the appointed time,) the members of the Order, from the different Divisions met in the Division room;—where under the direction of the Marshal Bro. L. W. Humphrey, formed a procession, and after a short march, proceeded to the church, where all necessary arrangements were made for their reception. The services were commenced by singing an Ode, and an eloquent and appropriate prayer by the Chaplain, the Rev. J. H. Jefferson. After the brethren were seated Bro. L. W. Humphrey introduced to the

Worthy Patriarch, Ladies and Gentlemen and Brethren of the Order of the Sons of Temperance: We hail with cheering auspices, this our first public meeting at Richlands. The present occasion, like the Order under which we are associated, presents to many around us a scene entirely novel, and naturally exciting in some a curiosity to see and learn how this society transacts its affairs, having some concern to know what may be the probable destiny of this great and mighty agent that thus revolutionizes society. But to all who are not over superstitious and skeptical, we are satisfied that the motto of our Order will carry its own recommendations, and its fruits will every where form its own defence in the enlightened judgement of the public. Its motto L. P. and F. are harmoniously blended in the benign cause of Temperance to carry out its happy consequences and to promote the peace and moral harmony of the world. Intemperance that arch enemy of human good, still prevails to some extent, though many a well directed effort has been made to exterminate the evil. Yet this writhing monster, Phoenix-like, seems to possess the power of reproduction from his own ashes, and like some loathsome plague continues its work of destruction, by the contagion that follows its first outbreak. Intemperance is a vice that has become as insidious in its different forms and modes of allurements to temptation, as the artful de-

vis vice, the Temperance cause has exerted a powerful and regenerating effect.—Different orders of temperance societies and different forms of a pledge have been adopted, all of which have dispensed a redeeming efficacy in staying the ravages and desolation of intemperance. It has been said, that the Temperance cause has done more for America than the army of the Revolution. And though the assertion may be viewed by some as a paradox, yet when duly considered, it will be found to be not at all beyond the truth.—For it is a fact too well known at the present day to admit of dispute by the enemies of the Temperance reform, that through the instrumentality of this cause, many hundreds and thousands of the votaries of intemperance, who were bending body and soul under a viler thralldom than that from which their fathers rescued them, have been emancipated from the degrading bondage of intemperance, and raised to the high standing of moral, virtuous and respectable men. When the pledge of total abstinence was first adopted, great and mighty opposition was roused to life.—The charge of ultraism was loudly and impudently made to stigmatize the cause with all the extravagances of anti-republicanism. But the result has proved, that then commenced a new and glorious era in the history of society and of our own country. The reformation has steadily and successfully advanced until opposition has become powerless before the triumphs of this mighty engine of moral power.—Temperance has passed its stage of novelty but has lost none of its interest. The excitement caused by its startling innovations and by the overturning of ancient customs has subsided. The discovery that the drunkard can be saved is chronicled by more recent truths.

The cheering and successful efforts that are every where made among the masses, not only to rescue the inebriate from the degrading vices of Intemperance, but also to elevate his condition, and character in society; a consequence which the present organization of the Temperance cause is best calculated to effect. These are omens that demonstrate clearly and beyond a rational doubt, that the Temperance cause is destined ultimately, and at no distant period, to complete the full circle of its glorious triumphs. We deem it unnecessary on the present occasion, to entertain you by descanting on the well known and dreadful effects of intemperance. We believe that in this enlightened age but few can be so skeptical, or ignorant, in regard to the baneful consequences of the habits of Intemperance, as to need any argument, or reiteration of it here, to produce a conviction of the truth, and to convince them of the direful effects of intemperance, as well as the blessings

and advantages of the Temperance cause. Every man who is not a rebel in heart against the genius of our institutions, and the true spirit of the present age, we are assured does and will acknowledge the beneficial and happy results of the Temperance cause, and use his honest and faithful endeavors to forward its interest.

No subject of the present day, affords so wide a scope for the exercise of philanthropy in promoting the good of mankind. Here every human feeling of the heart is called forth into exercise to relieve and save the inebriate. And we see the labors of the philanthropist in this last, and most important of our social duties, for near a quarter of a century.

Scores and thousands of the unfortunate victims of Intemperance in our country have been snatched as firebrands from the devouring element, and from the vortex of destruction, who have been reclaimed to virtue and respectability; dignified in character and elevated in morals. The temperance society which was called into existence by the peculiarity of the age, and the necessity of the times, and moulded by the then circumstances, has undergone various modifications and changes, in the features of its original social structure.—The old total abstinence society which afterwards was identified with the Washingtonian Society, has indeed achieved great and happy results in reclaiming the intemperate and reforming the habits of society. But notwithstanding that the old society has accomplished great and immense good, time has proved it to be deficient in some particular items necessary to constitute such a society as shall stand firm, and prove a permanent barrier against the insidious and deceitful allurements of intemperance.

From the want of systematic arrangement in the old society to produce regular concerted action throughout all the ranks of the society and to throw a constant protection around its members, many of those who had been temporarily saved and reclaimed from a life of dissipation, in an evil hour relapsed into the same mire.—Many, we say, through the want of effort and of enterprise on the part of the society have become lifeless and inactive members. And their influence on society so far as intemperance is concerned, may be represented by the proverb, in which they are compared to the dead flies that caused the ointment of the apothecary to send forth a noxious odor. But in the Order of the Sons of Temperance we have a society in which these defects are remedied—a well organized institution in which all the parts and members of which it is composed are united by the strongest affinities.

In this Order, which is formed on the basis of a benevolent and charitable institution—reciprocity of duties, for the cement and band of union. All are received and acknowledged, by the same rule of fellowship, having a common interest, and equality of rank and condition. This society is exclusively American; having its origin in our own happy Columbia land, and from its first institution to the present, it has continued to flourish with the greatest prosperity. But though it has increased with unexampled success, yet its prosperity is not clogged by its multitudinous assemblage of members; for it retains its vitality and its purity, not as the stagnant lake that becomes fetid for want of action, but like the crystal waves of Syloam's brook that seems to have been endowed with a healing virtue by means of the internal commingling of its own elements, imparted to it by the angel's visits. Or rather like the vast ocean, that contains in its deep bosom the elements of purification, and by the constant action of its own waters becomes purer, tempering with health and buoyancy the vital air that wafts over its broad surface. So can we commend the moral efficacy of this, our Order. In this Order every member, like the individual drops that unite to form the majestic ocean, by the virtue of activity, exerts a refining and purifying influence throughout the whole mass; though some portions of the same may have found entrant from some muddy rill, or sickly and stagnant streamlet. So let the motto we bear ever impel us to vigilance and to activity, which as it is the effective process of purification in all the economy of nature, so is it the true "modus operandi" of regeneration in the moral and spiritual world. Let it be our high aim and purpose to keep march with the auspicious movements of the temperance cause that are being made by our brethren in other sections of the country. Let us all be prompt to discharge our duties, which our society impresses upon us, sacrificing every motive and principle of selfishness at the altar of devotion, and prosecuting the warfare until we have driven this enemy from every intrenchment, and the ravages of intemperance shall cease

from our land. And if we aim at complete victory, we must show no quarters to the enemy in his lurking retreat, nor give the insidious foe time or space to rally his broken vow. And the total abstinence principle is the only sure platform on which we can maintain and propagate successfully the virtues of temperance.

We need no new evidence to prove that our moderate dram drinking citizens are the most formidable enemies that retain the field against the progress of Temperance. We know that they are strong; many of trust. To such we would address our appeal for we recognize no other opponents in the field of contest.

The unreformed inebriate, the rumrunner, and imposter, are mere supernumeraries, and superannuates in your camp. They bear no arms, they are under your protection; they exist by your support and are emboldened by your impious example; you may meet with scores of poor inebriates who have tried to become temperance men, by following such a dangerous example, but it has plunged them deeper in the mire. Thousands are trying to arise from habitual intoxication to a moderate use of the intoxicating cup.

Alas, it is your example (Moderate Drinker) that is holding out this deluding phantom. Will you beguile them with the fatal delusion that they may again be moderate drinkers. Would you torture a lingering Tantalus, with visions of the cooling waters of life, with which he shall never be permitted to quench his burning thirst.

Shall that intemperate Father, who has acquired almost strength and resolution enough to resist the Tempter?—Shall that husband who has just commenced a life of reformation?—Shall that dissipated son and brother, who has just been rescued from the sea shore of intemperance?—shall these be dashed and hurled back into their original ruin, by following your reckless example? When the shipwrecked mariner has clung to his frail plank through all the inhospitable wilderness of the stormy deep, and our false teachers of the temperance have him on to breakers, whence, with his frail preserver he shall be dashed on the Charibdis of inevitable destruction! When with a final and desperate effort he has once laid hold of the life boat, and ark of safety, will you strike off his hands and leave him to sink in the waves or to be swallowed up by the whirlpool of destruction that is eddying round his precarious bark and threatening to engulf him? Who then, shall be accountable for the evils of intemperance? Will it be only the inebriate himself, or will it not be those who have the power, by their influence in the circle in which Providence has placed you? I maintain that every moral man can, by his example, wield a mighty influence in directing public opinion, and in reforming the evil habits of society.

It is by the influence of your example that the habit of dissipation is to be reformed and corrected. It is by your personal efforts, that the world is to be emancipated and saved from the degrading effects of Alcohol.

Let the champions and friends of our Order be encouraged and stimulated to this work of benevolence by the recollection that there is no point of degradation from whence some have not been raised and saved. The poor outcast was not always as he now appears. He has perhaps, a fine intellect beclouded—a noble heart though brutalized, and powers and redeeming qualities, which may yet be called into action.

None but the drunkard can know the heart burnings, the yearnings after reformation and the sense of degradation which he feels; but sees no mode of regaining the position from which he has thrown himself. His midnight purposes are known to him alone. Remind him that there is sympathy in his behalf and hope for his recovery, and you will find that these appeals are not without effect. As one traveling on the Andes finds himself suddenly enveloped in the slimy folds of the Boa Constrictor, and sees those huge ligaments binding upon him and feels the vital principle fast ebbing away, calls to his fellows to save him while they may; so he who is enslaved by his cups, asks your aid to assist him in breaking the spell which binds him down to so degrading and ruinous a service. As one who has been benighted in a wintry storm and feels the chilling torpor benumbing his senses, desires to sleep, he may curse you for your interference in his rescue now; but he will surely bless you afterwards.—How cheering will be the reflection if you have made one home happy, if you have restored to society one prodigal son, if will more than recompense all your sacrifice; it will repay all emotion, it will sweeten the cup of life, it will smooth the pillow of the dying.

After Bro. Woodward had concluded, and the loud applause subsided which his remarks called forth, the brethren were called up and sung another ode. After they were again seated, Bro. Humphrey introduced J. A. Averitt, Jr., to the audience, who made some brief, but very appropriate remarks, judging from the applause they elicited, from the crowded assembly. After Bro. Averitt had concluded, the brethren were again

called up, sang another ode, and were dismissed with the benediction, pronounced by the Chaplain. The audience dispersed in the most perfect order, and seemed to be highly delighted with the exercises, particularly the Ladies, (may the Lord bless them, and hereafter give them sober husbands.) I think they are fully on our side; and you know when that is the case we have nothing to fear, but can conquer all things, overcome every opposition, and plant our triumphant banner firm upon the loftiest tower of Total Abstinence. (I go for the Ladies.)

The brethren of the "Order" returned to the Division room, where they spent a short time before separating. And, sir, it was truly gratifying to respond to the calls that were made, tell how the Order was progressing in other sections, and the great good it is doing. I am happy to inform you, and the readers of your most excellent paper, that the cause is rapidly progressing in this Whiskey is necessary to improve the health to the water; and so may every other motto be, that is derogatory to temperance; and may the cause continue to prosper, until every inebriate shall be reclaimed, every grog shop annihilated, and every son and daughter of Adam enlisted in the mighty army of Temperance, and our glorious banner, with our still more glorious motto, "Love, Purity and Fidelity" inscribed upon it in colors that shall vie with the orb of day, be unfurled, and proudly wave over every nation, kindred and tongue, and be formed by every breeze that sweeps over this green earth.

Yours, in L. P. & F.
ONSLow.

TEMPERANCE CELEBRATION AT GOLD-HILL.

The spirited Sons of Temperance of Gold-Hill Division had a celebration on Saturday the 20th ult. which far exceeded our expectations as it regards the number which turned out, the animation of the occasion, and the general interest excited in the surrounding country.

By-the-way this is one of the finest Divisions in the State, and is in a most flourishing condition. They can boast the accomplishment of much good, and the influence which they exercise over the community, is most salutary. The forces of Bacchus are fast yielding before them, so that we are cheered with the hope that the day is not distant when Gold-Hill, through the efforts of the Sons and the labors of the men of God, shall become as distinguished for good as it was once noted for its disorder and immorality.

The ceremonies of Saturday, commenced by the formation of the procession, in front of the Dr. Having arrived there, all the seats appropriated to visitors were found completely jammed with ladies and gentlemen. The audience was addressed first by J. H. Ennis, G. W. P., and then by Rev. T. P. Ricard. Both these addresses were excellent in character, and happily appropriate. The best compliment we can pay to the authors of these addresses, is to state the fact, that it is admitted they were productive of good; and to feel that their efforts were thus fruitful, should be, as it doubtless is, more gratifying to them, than the empty praises of their admiring friends.

The ceremonies of the morning passed off most handsomely; and the large delegation from this place, numbering some forty gentlemen, Sons of Temperance, who were accompanied by some fifteen ladies, were highly pleased with their visit, and delighted with the part they were permitted to take in the celebration. Gold-Hill, and the Gold-Hill people, are becoming more and more endeared to us.

We have been favored by a correspondent with the following account of the further exercises of the occasion, after our departure from the Hill.

At half past 7 o'clock, P. M. the Sons met again at their Division room, and having formed, marched with the section of Cadets in front, to the Methodist Church, where a very large audience was in attendance. The exercises commenced by singing one of our beautiful Temperance Odes; after which an appropriate prayer was offered to the throne of Grace by brother Ricard.

Rev. brother Hank then arose and delivered in his peculiar and happy manner an address bearing upon its every feature the impress of its sincerity. The Rev. Brother illustrated in a forcible manner the evils of intemperance, and closed his remarks with a cogent appeal to the foes of the Order to ground the weapons of their opposition,—to unite with us and resolve under our banner, to live and die. After he took his seat, our esteemed brother, Rev. John H. Coffman being called on, arose, and in a very impressive manner, delivered an address abounding with passages of pure eloquence, and remarkable for its chasteness and sound reasoning, which seemed to carry conviction home to every heart.

Luke Blackmer, Esq., being next called on, arose, and in his usual impressive manner, proceeded to address the audience, and we assure you, Messrs Editors, that we are almost disposed to shrink from the task of describing the eloquent gentleman's effort on that occasion. We have had the pleasure of hearing Mr. Blackmer on former occasions, but this surpassed them all, although he spoke from the spur of the moment.—Imagine to yourself an athletic smith, with sledge hammer in hand, surrounded by countless numbers of unfortunate inebriates, and he their avowed foe, authorized to drub them soundly into temperate men, and now in the execution of his mission he commences and deals his blows around until not one is left standing. So it was on this occasion, his arguments were really of an herculean character. If Hercules himself had been there with his famous club of renowned potency, he could not have done greater execution.

Such was the happy effect of his speech, that at its close, it called to his feet our esteemed friend of Phila., John Jordan, Esq., who stated to the audience that such were his present convictions, that he thought he would have to join the Order when he reached home; and closed his remark by relating in his inimitable manner an anecdote in which he was personally concern-